

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Socialistic Notes—W. A. H.	361
Not Yet Entirely Free—F. W. S.	361
The Finality—G. W. N.	362
Fourierana—Statement of "American Union of Associationists"—	362
Working for Communism—George Cragin.	363
The Second Coming of Christ—The Millennium Past.	363
EDITORIAL PARAGRAPHS—	364
"Cerebrum Abdominale"—Shall it be Published in Book Form?	364
Beware of America—London Globe & W. A. H.	364
The Lesson of the Hour—W. A. H.	364
Reaction of the Sexes—Timo.	364
Community Items—T. C. M.	365
Cerebrum Abdominale—R.	365
Hygienic Habits of Literary Men—W. A. H.	366
Woman's Topics.	366
One Thing and Another—A. B.	367

SOCIALISTIC NOTES.

In Chicago the Socialists elected one senator and three representatives to the State Legislature. In St. Louis they elected three or four State representatives.

The hard times, it is noted, have had the effect to lessen the number of weddings in various parts of the country, and especially in Massachusetts, where the returns for 1877 show a smaller total than in any year since the war, or even during the worst year of the war—but fourteen persons marrying in the thousand.

The Russian Government is preparing for the trial of more than 300 Nihilists in the city of Odessa. That tells the story of Socialistic progress in Russia. There are evidences also that the new ideas are pervading the army. "If that is the case," says an exchange, "a revolution as radical as that which swept away the ancient institutions of France nearly a hundred years ago may possibly occur in Russia."

The *Christian Union* publishes the following statistics concerning prison convicts, which show that a good trade is a good thing, and that there is wisdom in the old proverb, "Satan finds mischief still for idle hands to do."

	Number of Convicts.	Without a Trade.
Iowa Penitentiary,	489	305
Minnesota Prison,	235	130
Western (Penn.) Penitentiary,	396	310
Michigan Prison,	408	244
Illinois "	1,500	500

The claims of the workingman, it is acknowledged everywhere, cannot be ignored in the future, as in the past; and that is a point gained. Even the Archbishop of York, in the recent English Church Congress, had a word for the workingman. "He believed that in the present generation the true position of the working-classes will be recognized. They were beginning, he said, to feel their feet under them, and to see that the future to a large extent depended upon them. He could not help already seeing signs of a great change, a weariness and throwing aside of old forms of life, a great tendency to form new combinations. All over Europe were to be seen the same kind of symptoms, an uneasy lifting of the influence of the working-classes in directions they were scarcely able to estimate." But for all this clear-seeing on the part of the Archbishop, he had nothing to offer that was satisfactory to the workingmen.

A writer in the London *Echo*, in reply to a critic on Communism, makes a wise discrimination as follows:

"In regard to what he says about Communism, I would remind him that Communism, according to the popular idea of its application, is no more essential to the logical carrying out of the principles of Socialism than it is a precept of the Gospel. In truth, there is Communism and Communism; or, rather, if Communism is freed from its extravagances, there are different ways of approaching the same ideal. There are some who would employ force to realize the ideal, or, at least, some elements of it, at once, and who in doing this would violate other not less sacred principles of Socialism. On the other hand, there are those, like myself, who, believing Communism to be the ideal, hold that it is to be approached on the principle of self-sacrifice, and not of selfishness, by suffering rather than by violence, and it is thus that we hold out the example of Jesus Christ as the first and truest Socialist. I believe with the French Revolutionist—quoted, I think, in your columns the other day—that the Revolution is in the Gospel, but it is a Revolution of peace, not of blood; and I would add, as the complement of that assertion, that the Commune is in Heaven. I believe that the example of Jesus Christ and His Apostles, in 'having all things common,' is the ideal at which we are to aim; and although I cannot hope to see it fully realized on earth, I dare not lay down any limits to the distance to which it is possible to advance on that path of perfection; and whilst I believe that the employment of violence would only defeat the object we have in view, I hold it to be the duty of every wise statesman and faithful citizen to do everything he can by peaceful means to assist in carrying out the principles of Liberty, Equality, and Fraternity, and so hasten the advent of the Commune."

The idea of improving villages by voluntary association is growing. The success of the Laurel Hill Association of Stockbridge, Mass., described in our last No., has stimulated the growth of similar associations in other villages. "In Westchester county, New York, at a recent meeting of the Bedford farmers' club, Hon. John Jay read an elaborate paper proposing the formation of such societies for the villages in which the members of the club were interested—Bedford, Mount Kisco and Katonah. He suggested that the objects which should claim attention were the planting of trees along the streets, the oversight of sanitary conditions, the encouragement of tasteful surroundings to every dwelling, drainage, etc., etc. Committees were appointed to act upon the suggestion and promote the formation of the village association."

NOT YET ENTIRELY FREE.

The early chapters of American history are the record of a struggle for liberty. It began with the settlement at Plymouth Rock,

When a band of exiles moored their bark
On a wild New England shore,"

seeking

— "a faith's pure shrine,
* * * * *

Freedom to worship God,"

according to the dictates of their own consciences. That freedom they secured, although, as some people declare, they were immediately seized with a determination to prevent everybody who differed with them from enjoying it. That is a cutting remark, but there was enough religious intolerance among the descendants of the pilgrims to give color to it. Then came the struggle for political independence, over the achievement of which Americans have indulged in an excusable exultation for more than a hundred years. The declaration of independence was certainly a great step in our progress freedomward.

In the century which has since intervened, the territory of the United States has been rapidly settled; home industries and manufactures of all kinds have been developed with a skill, ingenuity, and pushing enterprise which have made our countrymen famous. We not only raise and make all we need for our own use, but we now export more than we import, and are thus becoming commercially independent. That is another important step in our progress, and we have every reason to think our own nation highly favored.

But with all this success and growth in liberty, we Americans have retained some slavish and toadyish tendencies of which we ought to be heartily ashamed. We are still slaves to Paris in all matters of fashion pertaining to dress. Every Spring and every Fall a new decree comes from the French capital designating what fabrics must be worn, and especially how they must be shaped into garments. The most ludicrous and distorting styles are meekly accepted simply because the Paris dictum rules. Paris reigns supreme. Adelina Patti, the prima donna, lately got into a tiff with Worth, the great French man-milliner, and ordered a few new dresses in Vienna. This was considered such an act of independence and insubordination that the daily papers have noticed it as a marked "snubbing of the French *modistes*." But Americans as a whole have never rebelled in the realm of fashion. We meekly obey Paris, and tacitly admit that we have no independent taste or judgment of our own.

We are, moreover, quite too rigorously dominated by England and Germany in various schools of thought, and in regard to certain developments peculiar to our time and our country. For example, modern spiritualism was first developed in the United States. It was an astonishing outbreak of intelligent communication with the spirit world; but the Americans were ashamed of it, being afraid that the scientific oracles of Europe would laugh at them if they endorsed it. So the new *ism* had to go across the Atlantic for scientific investigation. After the eminent scientists of England and Germany shall have endorsed it, and they are beginning to do so, our own great men will dare to investigate candidly in their turn—but not before. It is reported that Queen Victoria is a firm convert to spiritualism, and if true this will go far to make it a fashionable belief. But is it not too childish a state for Americans to be in when they have to look at Europeans out of the corners of their eyes, to see what is likely to be laughed at and what not? Have we not manhood enough to do what is right and believe what is true, without reference to other nations? Again, America has a development of Communism peculiar to itself and far above anything known by that name in Europe; but Americans dare not approve of it openly, simply because Europeans have begotten a bad sort of Communism, and the aristocrats frown down the whole matter. We positively know that a considerable number of prominent Americans secretly approve of the form of society existing in the religious Communities of the United States; but they dare not openly express any gene-

ral approval. It is, as yet, unfashionable; and those who hold high social positions must not run risks of being called reformers. Let us hope that by and by all this will be changed, and that Americans will love the truth better than to be fashionable; that they will seek the approval of the great Invisibles, rather than that of Paris, or England, or Germany. When that comes to pass we shall find ourselves in the enjoyment of a higher liberty than we have yet known.

THE FINALITY.

Time has been when physical characteristics ruled the race. The great men of the world were hunters and warriors. Longevity, strength, and burly magnitude were the main titles to respect. The heroes of the Greek and Latin poets, if they do not remind one of Tom Sayres and the "Benicia boy," find their nearest type at the present day in such champions of the prize ring. Down to the times of the Crusaders, and even shading into the later period of the Reformation, personal might was to a great extent the gauge of authority.

But with the invention of gunpowder and the revival of learning, a new standard of power was introduced. Wit began to take the place of force. Intellectual rivalry, championship in the field of learning and invention and commerce, rose above the trial of arms. It was no longer Achilles or De Bois Gilbert thundering over the field and challenging a competitor, but the great merchant, the great thinker, artist and inventor, who held the sources of influence over men. And now the din of *mental*, not physical, conflict is the deep sound which rises from the march of life, evincing that progress has been from physical to intellectual development, and marking what might be called the intellectual period of the race.

Speaking phrenologically, the basilar passions and propensities pertaining to destructiveness, combativeness, cunning, alimentiveness, amativeness, etc., etc., had first their day of growth and exercise, producing gigantic physical prowess, and then the life-force was turned more to the channel of the moral, perceptive, and reasoning faculties, filling the world, as it now is, with thinkers and books.

Looking now to nature and revelation, we find plain intimations in both that there is to be yet another period of development, upon which the race is apparently verging, as distinct and important as any which have gone before. Intellectual discipline is not to be the finality of our education: it would but leave the world, in many respects, as unhappy as it found it. The final dispensation is undoubtedly to be, not one of force, of wit, or of law, but one of LOVE.

The Bible intimations on this point are very significant. The prayer in which Christ summed up the object of his mission was for the *unity* of his followers. Paul foresaw, with a prophet's eye, that in the dispensation of the fullness of times God would "gather together in *one* all things in Christ, both which are in heaven and which are on earth." John, the latest and brightest seer of the Primitive Church, made the theme of his epistles to the churches, *love*; and his last vision of the New Jerusalem was in the figure of a marriage feast. It is interesting to observe of this last writer how he sinks and merges the action of intellect in affection. There is very little reasoning—none of the cold, dry finish that is called brilliancy in a writer; his words seem to be only simple threads of statement on which to hang such an idea as that "God is love," and to convey the spirit of that love. He is all *heart*, and hence logicians and analysts can make but little of him.

Paul, in one remarkable passage, seems to indicate the solubility and impermanence of intellect and its fruits, as compared with love. He says: "Charity [love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; *whether there be knowledge, it shall vanish away*..... Now *abideth* faith, hope, charity, these three; but the greatest of these is *charity*."

There appears to be, then, a state of attainment marked out for mankind in which the faculty of *unity* shall be developed so as to take precedence of knowledge, morality, and even miracles.

The practical lesson from this view teaches us to estimate preachings, prophesyings, clairvoyances, etc., proceeding from the intellectual sphere, at their true worth—not overestimate them, but count them of value only in proportion as they lose themselves in the superior movement of unity. It should make us patient also of any discipline that is calculated to subordinate in us individually the mind to the heart, recognizing the truth that whatever else may be shaken, faith, hope, and love will abide, and are of themselves sufficient to make a happy world.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXI.

STATEMENT OF THE "AMERICAN UNION OF ASSOCIATIONISTS," WITH REFERENCE TO RECENT ATTACKS.

Observing with regret, though without surprise, that misconceptions, errors, and calumnies are widely circulated in relation to the doctrines of Association,—We, the undersigned, OFFICERS OF THE "AMERICAN UNION OF ASSOCIATIONISTS," feel bound once again to state to our countrymen the real objects which we have in view.

We are convinced that the Associative movement is a Providential one—that it fulfills the promises so long announced through ages of conflict and suffering; that it opens a new era of justice and peace; that it practically embodies the Christian Law of Love, establishes the liberties and rights of citizens which have been sought in vain by legislators in ancient and modern times, and successfully completes the reforms which the philanthropists of all Christian and civilized lands are proclaiming. Therefore do we summon all men to hearken to our criticisms of existing outrages and miseries, to respond to our appeals for efficient effort to remove these intolerable wrongs against Man—to accept the principles of the Combined Order of Society, if they can see them as we do, to be just and wise—and practically to apply them in hope and truth.

We have consecrated our lives, our energies and all that we most hold dear, to the advancement of this great cause; and while we humbly assume the responsibilities involved in its advocacy—contentedly meet the hardships, sacrifices and difficulties which necessarily await the pioneers in every movement of reform, and which are inevitably proportioned to the magnitude of the interests concerned, and of the abuses to be removed; and cheerfully forgive those, who from whatever motive oppose and persecute us; we do yet earnestly desire that humane and hopeful souls should not be diverted by ignorance or prejudice from a knowledge of the truths which it is our privilege to announce, or from coöperation in the effort which Providence calls upon the men of this age and land to make.

To all who pray for the coming of the kingdom of God; who long to do HIS will on *earth*, as it is done in heaven; who believe in the possibility of human brotherhood in every relation of society; who admit that all men have inalienable rights to life, liberty, and the pursuit of happiness; we say, come and let us reason together. If we are right, aid us; if we are wrong, teach us; but let us all be up and doing, to put away the abominable inhumanities which everywhere disgrace our professedly Christian communities.

It is our conviction that the existing system of society called civilization is radically false and corrupt in several of its prominent institutions, and that a reform of this system is laid as a solemn duty upon every enlightened people. We hold that the wrongs and evils, the miseries and crimes which prevail in society, are but the branches of one great trunk, which is the social mechanism itself. We attack not the branches alone, but aim to lay the ax at the root and to remove the whole deadly growth together.

The institutions belonging as elements to present society which we condemn as false, corrupting, brutalizing or oppressive, and which can only be removed by an integral reform, are briefly the following:

War, or legal and honorable butchery, carried on by nations; Slavery, or the ownership of man by man; the system of Labor for Wages, or the slavery of Capital; the existing wasteful, complicated and fraudulent system of Commerce; free, anarchical Competition, with its hatreds, jealousies, frauds and lies; the monopoly of the Soil, and of Machinery; Pauperism; Prostitution, and all approximations to it, such as mercenary marriages, and legalized impurity; the present defective methods of education, and unequal opportunities of the same; the repugnant and degrading system of Labor, which lies at the foundation of slavery, idleness, physical debility and disease, and general poverty in society; the universal Conflict of Interests and HOSTILITY OF CLASSES.

In place of all these we aim to establish a new SOCIAL ORDER which shall create abundant riches, and distribute them according to the laws of Justice; which shall banish poverty and pauperism, and the miseries to which they give rise forever from the earth; which shall associate the interests of all classes, and destroy in their very source the causes of selfishness, antagonism, fraud, litigation and crime; which shall secure to every child the benefits of a complete moral, intellectual and physical development; which shall break the chains of the

slave and the fetters of want and starvation that bind the hireling; which shall banish idleness from society by so organizing Industry as to dignify it and render it ATTRACTIVE; which shall secure an honorable and congenial sphere of activity in industry and the arts and sciences to woman, together with pecuniary independence and the enjoyment of equal rights with man, which alone can remove prostitution and venal marriages effectually from the world; which shall render the health of the body, and a true development and harmonious action of all the faculties and passions of the soul, which constitute happiness, the general rule instead of the exception, as they now are; which shall establish an enlightened and philanthropic public opinion that will honestly examine and accept new ideas, new discoveries and plans of improvement; and which in short shall base the prosperity, liberty, and peace of nations upon a true and sure foundation.

Thus we propose to reform society and lay earnest and resolute, though patient and conciliatory hands on the barbarian institutions which civilized man has too long tolerated and against which the conscience and judgment or Christendom cry aloud.

But there are other institutions of modern society which we leave untouched—whose beneficial influences we recognize, and whose tendencies to a higher good should be developed and perfected, while at the same time we are assured that if any radical changes are to take place in them they will be accomplished by other men than those of the present times; the chief of these institutions are the Christian Church, Marriage, and Representative Government.

* * * * *

Our work consists in the Organization of Industry upon true principles, so as to bring about a great increase of production or real wealth, and to distribute it with exact justice; in the establishment of an economical and equitable system of commerce; and in the guaranty to every human being of the essential and inalienable rights of Man, which are the right to Integral Education, the right to Labor, and the right to the fruit thereof. This work we claim to be the completion of the vital movement of the American Revolution, and the application in practice of the morality of the Savior, "Do ye unto others as ye would that they should do unto you."

Thus we humbly conceive ourselves to be engaged in the cause of Human Progress, and laboring for an object sacred in the eyes of God and good men, the elevation of Humanity. To this cause great and generous souls of all ages have devoted themselves. For the good of the Race they have given their lives in faithful thought or heroic action; never doubting that the day of deliverance would come, they have passed serenely from the stage, leaving for our instruction their sufferings, their deeds and their words. To all these noble spirits we acknowledge our debt as members of the human family. We revere their memory and look in their teachings for indications of needful truth and of present duty.

Preëminent among these men in our view, is CHARLES FOURIER, a genius raised up in these modern times. Especially do we look upon him with gratitude and satisfaction, because, unlike many other thinkers, he descended from universal and abstract ideas into the sphere of primary, practical necessities, the sphere of Labor. He is the first man of science who has conceived that the law of Order which works the harmony of the material universe and holds the planets balanced in their orbits, was destined by the beneficent Creator to prevail in the industry of man. This law he calls the Series, and he teaches that Labor should be organized in accordance with it. The Organization of Labor in the associated township, according to the Series, is briefly what we, as a body, accept from his writings; and on the realization of this measure we are assured that the safety and progress of society now depend. As to Fourier's theories of Marriage, of Cosmogony, and the Immortality of the Soul, we do not accept them, and this is the position which the Associative School in this country and in Europe, have always taken and never varied from. As men laboring in behalf of a Social Reform which we hold to be the cause of God and of Humanity, and the Mission of the Nineteenth Century, we seek for Truth wherever it is to be found, and by whomsoever it is put forth. We consider Fourier as a servant of this cause, and not as its master, and take from him such parts of his system as he has demonstrated to our understandings, and no others.

A word in regard to our mode of action. All great reforms in the past have been accomplished by revolutions, violence, or destruction. Measures even of comparative unimportance, like reform in the tariff or currency, are effected only by infuriated party conflicts, and

produce revolutions in industry and commerce that cause the ruin of thousands.

Every such procedure we condemn as characteristic of complete ignorance as to the science of society, and the true principles of social progress.

The plan we propose, while it is strictly scientific, is at the same time peaceful and conservative. We wish to test our doctrines in the organization of a single township. With a less number of persons than may be found in an ordinary township, we can make an experiment of our views in the establishment of a Model Association. We believe that we can so arrange manual and other industry, as to render it all honorable and attractive, and abridge a multitude of repulsive, unwholesome, and degrading labors; that we can introduce a system of combined architecture, and effect vast economies in modes of living; that we can establish a just division of profits; guarantee congenial spheres of employment, and a true social position to every person; extend equal opportunities of education to all; bring about unity of interests and general coöperation, and place the social relations of the people on a footing of truth, honor, justice, equal rights, and active benevolence.

Thus in one local, practical experiment, made scientifically on a small scale and not affecting the general interests of society as much as a single election in some of our cities, we propose a final proof of our method of Association. If it succeeds on this scale, as all larger political divisions are but the repetition of the township, there will be no difficulty in its universal application, to the unspeakable benefit of society and of every being in it. If it fails, though we shall not give up our faith in the Divine Providence, or in the Better Future of Humanity, we shall be the first to abandon this plan and to seek for other and better modes.

Let it not be said that the failure of the incomplete experiments which have been attempted, demonstrates the impracticability of our method; they have not one of them had the first requisites of a true Association, and not one has in any measure attempted the application of the Serial Law to Industry, which, as we have said, is the essential thing in the plan we advocate.

We submit our principles, our purposes, and our methods, to the calm and honest judgment of our countrymen, with little fear but that they will do us justice. And in the name of God and of Humanity, we call upon those who presume to attribute to us the worst of motives, not to overlook the present condition and prospects of society. With a moneyed Feudalism usurping the control of productive labor, and converting freemen into serfs; with the growing frauds, virulence and debasing influences of political contests; with pauperism, prostitution and unutterable abominations increasing over the earth—as men, as Americans, as Christians, they cannot be silent or inactive. Let them discover a remedy for these evils, and with earnestness apply it; let them find a means of embodying the spirit of Christianity in the relations of men; let them put the doctrines of human brotherhood which Christ taught, into the institutions of society and the deeds of daily life, and our humble gratitude will be added to the joy in heaven and the benedictions of mankind. But if they do it not, these are the words of their condemnation: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

* HORACE GREELEY, *President.*

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August 18, 1846.

NOTE.—The gentlemen whose names are marked with a * have, of necessity, not been consulted in the preparation of the foregoing statement, but as there is no doubt of their assent to it, there has been no hesitation in affixing their names.

WORKING FOR COMMUNISM.

The question often arises, Are not our free institutions, from the common school up to the highest seats of learning, working for Socialism and Communism? If it be true that the present is an age of sciences, rather than of speculative philosophies, and that the science of all sciences is sociology, or the science of society, then it follows, logically, that vital society or Communism must sooner or later attract the attention of the deepest thinkers of the age.

As has been repeatedly shown in the columns of the *SOCIALIST*, the inevitable tendency of progressive civilization is toward a state of society in which the interests of each are more and more recognized as truly identical with the interests of all. Hence the growing disposition to agree, to combine, to work together, in organic order, for the common weal; and however obscurely seen, even by enlightened minds, the facts are tacitly admitted that these tendencies toward combination, are the natural results of a growing faith in the possibilities of human attainments in overcoming all obstructions to a social state, perfectly harmonious, yet consonant with diversified gifts and powers. We need not discuss the question at present as to the origin of this inherent faith in man. It is enough to know that it is there, working, heaven-like, quietly, but effectually.

It may be remarked that in all of our free institutions for intellectual, moral and religious culture, limited Communism in some form is adopted as a matter of course, for success would be impossible without it: and even selfishness in its grosser forms, the bane of all human refinement and happiness, is, theoretically at least, if not practically, tabooed as a barbarism not to be justified, however much tolerated in ordinary society. Indeed, eliminate the spirit of selfishness from the human heart, and the possessor of that heart becomes at once a Communist, whether he calls himself one or not, for he has the disposition to love his neighbor as himself, and that is Communism. Workers therefore for Communism are to be found in every combined effort that has for its object the improvement and elevation of man.

But the most effective workers in the cause may be silent and unseen, like the potent forces in nature, and agencies so simple as to attract little or no attention. And among the unsuspected allies of Communism may be mentioned that commonest, yet the most wonderful of all products of human progress—namely the *Bible*. The book itself, when we reflect upon its make-up, may appropriately be called a child of Communism. No one individual ever claimed a copyright as its author. Indeed, the authors of it, from Moses to Paul and John, cover periods of thousands of years, and yet with all their diversities of gifts and living in different periods of the world, they were controlled by the same harmonizing and unitizing powers.

And this book of books, this product of many wise heads and still wiser hearts, all consecrated to the same cause—the recovery of the race from its abject condition of animalism to one of human and divine fraternity—is still in its infancy, we believe, as a text-book of spiritual philosophy and a revealer of the impregnable principles of Communism.

For nearly a hundred years, American and Foreign Bible societies have been the busiest of agents, colporteurs and missionaries for scattering broadcast, among all nations, peoples and tribes, such heart-stirring stories as Christ's conception, birth and childhood; his healing the sick, raising the dead, preaching the gospel of good news and glad tidings to the poor; his subsequent crucifixion, his dying prayer to his Father that he would forgive his murderers; his resurrection from the dead, his declaration that all power in heaven and on earth was given unto him; his words of good cheer to his followers, assuring them that he had overcome the world; his counselling them to tarry at Jerusalem until endowed with power from on high—the day of Pentecost, when Communism was inaugurated in this world; the subsequent conversion of Paul—the terrible persecutor—into the most zealous and remarkable champion for the new religion the world ever saw; his subsequent history as related in the Acts of the Apostles; his thirteen letters to his Gentile converts, breathing a spirit of universal love to man. All these stirring facts, which are but a fractional part of the Bible stories that preach a common interest in a common salvation, have been translated into a hundred different languages and distributed in various forms by millions upon millions among all the nations on the face of the earth, as though the powers above intended to put the entire human family into one vast Bible-class to learn how to live together as children of a common Father, who, as Paul says, made of one blood all the nations of men.

To sum up in few words, it may be said that the Bible, this magazine of Communistic truths, contains the news of a free gospel that, in a word, teaches men the great secret how to de-animalize themselves, so to speak, that they may rise above the brute creation into an unselfish, spiritual brotherhood, where love, joy and peace, instead of hate, discord and misery, reign triumphantly, securing to all that true happiness of Communism of one with another that constitutes heavenly society on earth.

G. C.

THE SECOND COMING OF CHRIST.

The Millennium Past.

[From the New York Sun.]

TO THE EDITOR OF THE SUN—*Sir*: The question, "Is there to be a Millennium?" was asked in *The Sun* of Sunday, the 10th inst. I have to reply: No, for the simple reason that the Millennium is past. In the twenty-third chapter of Matthew, Christ indicts, tries and sentences the Jewish nation, saying: "All these things shall come upon this generation"—the obvious meaning being that the punishment should come upon the generation contemporary with himself. In the twenty-fourth chapter of Matthew, Jesus prophesied the destruction of the temple, and his disciples asked him when these things should be, and what should be the sign of His coming; and the end of the world (that is, the Jewish world or age). In reply He gave them signs; there should be false Christs, wars, famines, pestilences, earthquakes in many places, fearful sights and great signs from heaven (Luke, xxi), persecutions, the falling away of some of His disciples, false prophets, the approach of desolating armies, and, lastly, the great sign, the destruction of Jerusalem. He then declares: "Immediately after the tribulation (destruction of Jerusalem) * * * they shall see the Son of Man coming in the clouds of heaven, with power and great glory." He then adds: "When ye see all these things (the signs predicted as precursors of His coming, all of which are recorded by Paul, John, and Josephus to have taken place in the apostolic age), know that it is near, even at the doors." And then, as though to render any misunderstanding of his words absolutely impossible, he makes the solemn asseveration: "Verily, I say unto you, this generation shall not pass till all these things be fulfilled." The words "this generation," obviously possess the same meaning as the parallel expression in the twenty-third chapter, previously quoted.

Now, since the Lord so plainly declared that he would return during the lifetime of his auditors (see also Matt. x, 23, xvi, 28), why not faithfully assert that He was as good as His word and came?

"But," it will be answered, "we have no historical record that he came." I reply that the nature of the event did not admit of such record; and for these reasons: That the Second Coming was to have a privacy like a midnight wedding party; a secrecy like the movements of a thief in the night; it was to be a revelation to those in the flesh who heeded His injunction to watch; the world was not to see him, for he said, "in a little while the world seeth me no more." Hence the silence of profane history. The apostles and disciples believed His word and awaited His coming. Many eminent Christians (so-called) admit that the apostles expected the coming of Christ during their own lifetime (for example, see Dr. Prime's statement in *The Sun* of the 28th ult.); but they say the apostles misunderstood the words of the Lord. They who say so are blind leaders. If the apostles were mistaken on such an important point, why not on others? But they were not mistaken.

It is objected that the Thessalonian disciples, being troubled on hearing a report that the time of Christ's coming had arrived, were warned by Paul that they "be not shaken in mind, or troubled, neither by spirit nor by word, nor by (reported) letter, as from us (Paul), as that the day of Christ is at hand;" and this warning is advanced as proof that Paul did not believe that the coming of Christ would occur in his day. But, on referring to the original, we discover that Paul merely cautioned them that the time was not present, had not arrived; that the signs, as he informed them in the subsequent verses of this chapter, had not all been "fulfilled." The letter to the Thessalonians was written in A. D. 52, and the coming of Christ did not occur until over eighteen years afterward. Thus the Thessalonians were shaken in mind a little ahead of the time. The apostles testified their faith in the speedy coming of Christ; their continual cry was: "The Lord is at hand." John in A. D. 68 announced the "last hour." Immediately afterward he published the revelation of "things which must shortly come to pass"—a message especially to the seven churches, whom he greets, and then delivers to them the midnight cry, "Behold he cometh with clouds." This cry corresponds with that in the parable of the virgins, which announced the coming of the bridegroom. The announcement was true, indeed; the bridegroom came, and the bride (the Primitive Church) went in with him to the marriage, the doors were then closed, the foolish virgins were shut out, and thenceforth from A. D. 70 (while the Primitive Church has been enjoying the Millennium in heaven) until these latter days we hear no more such positive sayings as those of the

apostles; on the contrary, all has been darkness, uncertainty, unbelief. (For proof of this refer to second paragraph of interview with Dr. McGlynn in *The Sun* of the 8th inst.) I repeat, therefore, the Second Coming of Christ is past, the Millennium is past; and I assert (with good reasons) that the Third Coming is near. The Second Coming was to the judgment of the Jewish nation, and to complete the redemption of the Primitive believers; the Third Coming will be the judgment of the wicked of all nations, and the redemption of the faithful believers of all nations. Maranatha.

H.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 14, 1878.

THE "Statement of the American Union of Associationists," referred to in one of our last week's editorials, is presented with some abridgment in our present number under the general heading of "Fourierana." It will be found to clearly tell what it "was that attracted the attention and obtained the assent of the men who edited the *Harbinger* and belonged to the school founded by Fourier, whose disciples both here and in France were among the clearest intellects of the day."

WE republish in the present number an article from the *New York Sun* which expresses very well our own ideas on the subject of the Second Advent of Christ—a topic just now attracting much attention in the newspapers and in theological circles. We do not know the writer's name, but are quite certain that he must have been a student of our past publications.

"CEREBRUM ABDOMINALE."

This serial, completed in our present number, has attracted more attention and received more commendation than perhaps any other series of articles that has appeared in the *AMERICAN SOCIALIST*, and some of our readers have expressed a desire to have them in some more convenient and permanent form. We estimate that they would make a volume of about 120 octavo pages, and that 50 cts. a copy in pamphlet form, and 75 cts. bound in cloth, would be a fair price. But before concluding to publish the work we would like to ascertain the probable demand for it among the readers of the *SOCIALIST*. If a few hundred of them should offer to take one or more copies we should be encouraged to go on with its publication. What say our readers?

BEWARE OF AMERICA.

[From the London Globe.]

The natural and mechanical powers of production in the United States of America, combined with the keenness and energy in business matters of our transatlantic cousins, threaten to expose our producers to a severe if not injurious competition. It is, of course, impossible, with our free-trade policy and give-and-take principle in all that relates to commerce, to think of reverting to protection. So long as the United States sent us the surplus of their cereal produce there was no ground for alarm. On the contrary, we had reason to be grateful to a source from which we could always draw a certain and sufficient supply of the first necessary of life to meet a want that was every year increasing. In process of time we also received with satisfaction consignments of other descriptions of food. The price of butcher's meat in the metropolis, exorbitant as it is, has, no doubt, been kept down by American exports, and we have largely drawn upon the fertile farms of the New World for pork, cheese and other items of agricultural produce. We are also indebted to the United States for some of the best brands of preserved meats, as likewise for a variety of "Yankee notions," including clocks, watches, the famous sewing and washing-machines, churns, lemon-squeezers, etc., to say nothing of cocktails, gin-slugs, etc. etc. It seems, however, that America now proposes to compete with us in other branches of domestic industry. Among her recent exports are boots and shoes, perfumery, jewelry and piece goods. We have no right to complain of these invasions; but it certainly behooves us to endeavor to meet them by producing, if possible, better manufactured articles at equally moderate prices. The question of American competition is a serious one for our operatives, and ought to be taken into account before they strengthen the hands of the foreigner by renewing the disastrous struggles between labor and capital which have done so much of late years to paralyze our native industry.

THE above paragraph recalls what we have before said on the subject of national selfishness. So long as the United States sent to Europe of her surplus products what England needed and must obtain from foreign markets, and ingenious contrivances and "Yankee notions," both countries appear to have been gainers. But when we send into her manufacturing districts the goods there manufactured we take bread from the mouths of English operatives and put it into our own. We know that it is in accordance with the laws of competitive trade and by them entirely justifiable. But don't let us glory in it as a fine achievement; it is on a par with methods

of feline animals, and is simply an expression of national selfishness. Were the act performed by a man toward his brother every one would say it was despicable; is it any better when done to one three thousand miles distant? Is not he, too, our brother? The *Globe* counsels its countrymen to meet the new danger by "producing, if possible, better manufactured articles at equally moderate prices;" but while they are doing this, the Americans will improve their methods and perhaps reduce the wages of their laborers, and so the competition will continue until goods are reduced to the minimum of price, and wages both here and in other countries are hardly sufficient to procure the bare necessities of life. We cannot expect to see the relations of capital and labor satisfactorily adjusted, until national selfishness ceases, and we have a political economy that is world-wide in its scope.

THE LESSON OF THE HOUR.

An English writer, quoted elsewhere, says, "There are Communists and Communists," and so we may say, There are Socialists and Socialists. There are, indeed, two pretty clearly defined classes of Socialists; one of whom may be termed Political Socialists, and who hope to secure their aims by political management. The other class seeks to work out its destiny by methods based upon individual improvement and association, only asking of the Government that it shall accord them the same liberty that is enjoyed by other citizens, and not unfairly discriminate against them.

Now it might as well be frankly admitted that the results of the recent elections have not been favorable to the prospects of the Political Socialists. They garner no fruits which justify the hope that they may at an early day have a controlling voice in any department of the National Government, or indeed become a political organization with elements of cohesion and permanency that will insure such results at some distant day. Their principles are too revolutionary, their methods too violent, their aims too destructive of existing institutions. If the discontents and malcontents rush to their standard, the classes representing the thrift and intelligence of the country will

"Rather bear those ills they have
Than fly to others they know not of."

The history of parties in the United States shows that no party which has risen suddenly into prominence, or is founded on special class interests or class antagonisms, can have a long life. The Know-Nothing party arose suddenly, culminated in the election of a Speaker to the House of Representatives at Washington, and disappeared as suddenly. The Republican party cannot be cited as an exception. It was long in forming and owed its existence to the educational and evolutionary processes which, proceeding with greater activity at the North than at the South, after a long term of years brought a considerable part of the nation to a condition of development, as regards the question of human liberty, requiring a new political organization for the embodiment and expression of its principles and objects. There has been no such long-continued drill and education in the principles upon which the Socialistic party is based. Whether its principles are suitable for the upbuilding of a great party we will not at present discuss; if they were, it would be better for their ultimate success that their too rapid growth should be checked, as gardeners check their fast-growing plants, when they would strengthen their roots, by nipping off the ends of the tender shoots. Indeed, our conviction is that the ultimate triumph of Socialism would be more certainly secured were its advocates to turn their attention entirely away from politics for a long time to come and give it to the practical objects which the non-political Socialists have in view—to the many forms of association that are inviting their action. If the labor, thought and capital which have been expended by Socialists for the last year or two in political operations had been expended, say, in starting Coöperative establishments of production and distribution and Coöperative colonies, for which many parts of the country furnish most favorable facilities, much better results, in our opinion, would have been achieved. We must show people by practical demonstration the immense superiority of Coöperation to competition, and that in varied forms and multiplied examples, before we can expect the Nation or a State to take it in place of institutions that have stood the test of centuries. And the people must voluntarily adopt the principles of Socialism if they ever become a power in the land. The idea of forcing Socialism upon even any considerable minority of the people must not for a moment be entertained. They must, we repeat, be educated and induced by demon-

stration of experiments. In no other way can Socialism ever make its way among a free people. The United States is not Paraguay, and there is no probability that a Dr. Francia will ever arbitrarily control its destinies.

There are a few experiments of the right sort already in successful progress in this country, but their number might have been increased many-fold if Socialists had been contented with small things until they were prepared for great ones. In this they have repeated the mistake made by the English Socialists at the outset. They did not, to be sure, commit the great blunder of trying to get control of the Government; but they wasted time and money in seeking its aid that should have been used in careful experiment. Robert Owen, the father of both English and American Socialism, wasted years in fruitless efforts in this direction, paying court to Kings and Presidents, declaiming before Parliaments and Congresses, and issuing proclamations to the nations. How much better might it have been had he kept close to practical work, and compelled Kings and Presidents, Parliaments and Congresses and nations to do it honor, as they were hastening to do before he began a crusade of the world. The work he accomplished before he assumed the role of a general Social Evangelist remains; little heed will future generations give to the rest, which for the most part consisted of magnificent failures.

But when the Socialists of England ceased to seek the aid of the Government, and began to set themselves to work in small ways, success was assured, and now their numbers are counted by the hundreds of thousands, their property by millions; and every year chronicles the establishment of new societies and new successes in Coöperative and distributive production, while Government, recognizing the importance of the Coöperative principle, has come to its aid with favorable legislation. Let American Socialists learn from this experience—keep their cause clear of politics—set themselves at work in such limited ways of association as offer, and so march "securely slow" toward their ultimate goal.

REACTION OF THE SEXES.

The kitchen is woman's kingdom. Here she works her will—baking, boiling, stewing, frying, mopping, washing, ironing; emphatically ruling the roast. For ages she has reigned and wrought unassisted and unquestioned, save by some meddling, tasting Soyer, or cadaverous, bran-and-water-eating Graham. Naturally hating innovation, she has been content to do everything "just as my mother used to." It is only within a generation or two that science and invention have secured a place on the hearth-stone; but no sooner there, than the hearth-stone is abolished, the fire-place walled up, and the fire inclosed in an iron box. Clumsy and awkward as the boxes doubtless were at first, it would have been long before women, if left to themselves, would have ventured to improve the pattern: yet the secret history of the patent ranges, patent ovens, and the thousand-and-one neat contrivances that adorn the kitchen of to-day, would show that woman's wit, not less than man's wisdom, lies at the bottom of the change.

Steam at last lends its magic fingers to aid her in her toil. Monday morning has lost half its terrors; for now, instead of the tub, the corrugated board and the bended back, the sole agencies used by our foremothers, a crank is turned, and lo! the scrubbing is finished; another crank, the clothes are wrung; while another returns them ironed.

Leave the kitchen and ascend to the parlor. One of its neatest pieces of furniture is the sewing-machine. The days of never-done, eyes-aching sewing, extending from mother Eve to the time of Elias Howe, are over at last. A buzz of wheels, a rattle of the shuttle, and a yard of seam is done. Women probably invented sewing by hand; men taught them to sew by foot. One can easily believe that woman first learned of the angels to sing; men made the piano to accompany her. Women have trotted their babies on the knee from remotest times; some whittling Yankee improved on the exercise by a baby-jumper.

Now for the other side. Visit some factory or machine-shop where women never go. Grease, dirt and disorder are the leading features. Man, however he may be an ingenious animal, is, it must be confessed, not an over-neat one; and here his deficiency becomes patent. Introduce half a dozen women into some part of the work; the era of the brush and broom dawns at once. Soon they have a clean place to stand in: their machines presently begin to brighten up, then perhaps a picture ornaments the blank wall. Quietly the revolution goes on. Rough men, associating with them by and by find time to get on a tidy change of clothes,

keep their faces clean, and black their boots a little. Oaths come less frequently from their lips. As women gradually acquire the ingenuity and thoughtfulness of men, they impart in turn neatness, order, and economy.

If men know their true interest they will open every door for the advancement of woman to equal knowledge and skill with themselves, and in every department will profit by her keen instinct, as much as by their own vaunted science.—*Timo.*

COMMUNITY ITEMS.

ONEIDA.

—One who more than thirty years ago was a member of the Brook-Farm Association writes of a recent visit to the O. C.:

"The impulse has been upon me many times since my arrival home to tell you how much I enjoyed my visit to the Community, and of the satisfaction I have derived from thinking it over. It was one of the brightest experiences of the summer. Our cordial reception and the delicate attentions bestowed upon us while there will ever be remembered with the deepest pleasure, while our interest is increased in the labor and social problems that are more and more agitating the world. You are solving them differently and decidedly more successfully than we did at Brook Farm; yet it brought back very vividly to my mind the memory of those happy days—days of peace, hard work and unselfishness; and I wished more than ever that my children could have all the advantages for education and culture that the true combined home could give—the variety of culture that few isolated homes can furnish. The way has not seemed to open again for me, so I am endeavoring to do the best I can in my own—or rather *our* own community of eight. It may be the nucleus of something grander."

—On the evening of the 5th inst., Mr. C. B. Cotten, a temperance lecturer, discoursed to us on wines and brandies, disclosing the frauds and adulterations which are practiced in their manufacture. He said he considered it carrying coals to Newcastle or like preaching religion to the angels, to harangue the O. C. on the subject of temperance, and he would therefore give us only a few extracts from his usual lecture. Mr. Cotten was for a number of years connected with the liquor trade, but left it some time ago, and now turns state's evidence with good effect. He is no elocutionist, and yet what he said was so practical, straightforward and evidently true that we were much more impressed than we should have been by a more ranting style. How deluded have we been in supposing, while we sipped our brandy-and-water for medicinal purposes, that we were imbibing a pure and unadulterated article direct from France! If England and France were to send to this country every drop of brandy which they manufacture, they would not supply half the demand. Why can't some one make a good, respectable American brandy for folks who would rather have an honest home-made article than the deceitfully-labeled, chemically-concocted, miserably diluted and poisonous compound which is now passed off on unsuspecting customers as pure Cognac or Armagnac?

—A pleasant call from our friend M. De Boissière of Silksville, Kansas. He has but lately returned from a sojourn of six months in France. His impressions of the condition of the French people were very favorable. There is no such depression in trade as in England, Germany and the United States. Manufactures are lively and draw so many operatives from the country that farm-laborers command good wages. When asked what could be the cause of so happy a state of things in France while there is so much suffering in other countries, M. De Boissière replied that his observations led him to attribute it to the general practice of economy and to the limiting of population. He spoke of the Exposition as a grand affair. The Japanese exhibition in the line of decorative art was exceedingly beautiful. One of the best of French artists on seeing some of their exquisite designs exclaimed, "O, that I had been born in Japan!" Cups, on which a great amount of labor had been spent, were selling for but five cents. Among the dress-goods of French manufacture he saw a specimen of lace wrought with tiny diamonds which was worth sixteen thousand francs a yard. We asked if any one would be likely to purchase so expensive a piece of finery, and he said that there were many ladies in Paris who would buy it and wear it. The music furnished by the Exposition, though free, was, in his opinion, quite insipid, most of the bands playing the compositions of their leaders.

—For several months our Sunday evening meeting has been held half-an-hour earlier in order that the children might occupy a part of the time. They are studying the life and character of Paul, and have entertained us with their intelligent recitations from his writings. The usual practice is to divide two or three

chapters among them, giving five or six verses apiece to the older ones and but one or two to those who are only four years old; they then recite in their order, each rising when his turn comes, and afford us much silent amusement by the variety of styles in which they render the words of the Great Apostle. They have also learned from history many things about the places where Paul dwelt and the people to whom he preached. We believe that in teaching our children to revere Paul we are giving them a religious basis which no amount of future Positivism or of doubt of the sacred character of the Scriptures will be able to destroy.

—The news of the suicide of Colonel Richard Realf reminds us that one of the freaks which marked the many-colored career of this man, who was really gifted as a poet, editor and magazine contributor, was to apply for membership in the Oneida Community. It was in the summer of 1866, when we had a commercial agency of our own men in New York City. Col. Realf there met Mr. Noyes, after having previously written expressing a desire for admission and asking what must be his qualifications. There was, of course, no affinity between the two men, and consequently the negotiations for joining came to naught. Some extracts from Realf's letters at that time may, however, be of interest to those who commiserate the brilliant but unsuccessful character of the unfortunate suicide. His intimates will doubtless be astonished that he was so heavily burdened with longings after a higher life, and that his soul was so full of pious unction. What he says is excellent, and it is a pity that such apparent candor and such lofty aspirations should have had such miserable fruitage. It has been rumored that he was an illegitimate son of Lord Byron, which, if true, might account for the unstable character of his genius. In a letter proposing a visit at Oneida he says of himself:

"It is right before I come that I should relate to you in brief, the history of my life. Born, then, in England of peasant parents, writing verses from my childhood up, because I could not choose but write, attracting the notice of, and being partially educated by, Lady Byron, coming to America in '54, teaching in the Five Points House of Industry, New York, with Mr. Pease until '56, going to Kansas in that year, associated with John Brown in his first proposed raid into Virginia, visiting Europe after the disbanding and indefinite postponement of the enterprise in '58, returning to New York in '59, visiting and traveling in the South, arrested in Texas and carried to Washington, made a witness before the Committee, residing among the Shakers in Ohio during the spring and summer of '60, called again to England in the fall of that year, returning in March '62, and enlisting in the Union army shortly afterwards. This is a brief outline. * * * * *

"I shall of course be glad to answer any questions which may be asked me, and I have mentioned so much of what is personal to enable you the better to propound them. Briefly, during all my life, I have, as it were, been haunted with a voice as of heaven, compelling me upon the altars of sacrifice and renunciation. Often and often I have tried to stifle it; often and often I have violated its commands—tried to smother it, denied its validity, blasphemed its sanctity; but never could I escape it for all that. And because out in the world where people don't see God, for that he is out of physical sight, I cannot live after the awful ideals which I cannot escape; because out in the world the howl of the beast so often drowns out the song of the seraph within me; because the cares of it and the bitternesses of it make and keep me unclean; because, while alien from God and not in at-one-ment I perish in my soul until I am so related, because holding it true

"That men may rise on stepping stones
Of their dead selves to higher things,"

I desire to die to all sin, and to become alive to all righteousness, and because I am well assured that those whom the Eternal Spirit has awakened from low and material delights to a state of spiritual holiness and intuition, constitute, as it were, a divine atmosphere for the reinvigoration of needy souls, therefore I propose to visit your Community, in the belief that if God sees it best for me I shall gravitate toward you, and that if not I shall at least have been strengthened and comforted."

This visit was never made, although Col. Realf wrote another letter of preparation. Here is his eloquent appeal:

"I may have been mistaken, but I fancied you entertained the opinion that because the history of my life indicated a spirit of unrest and dissatisfaction, I had therefore been drifted along by a series of foolish young enthusiasms, without any fast anchorage in spiritual steadfastness and purpose. I shall be sorry if you think so. Under all and running through all the changeful circumstances of my eventful life I have felt and heard—I have not always obeyed—the everlasting imperative, "Thou shalt work in well-doing," leaving me hardly any rest by day or by night, because I could not translate it into my conduct in the manner of a visible gospel of truth and love. The world is so very atheistic, the contagion of the world, of its selfishness and its jealousies, its mean passions and meaner aims, is so easy of acquisition, that it has sometimes—quite often—caused me to be worsted by the devil in the encounters which in common with all men I have had to undergo. But nevertheless I could not content myself

to live after the outward semblance—I could not rest in the visible comfort—I wanted always to live in accord with the Invisible Truth, and very many times it seems to me that the struggle in my nature between the beast and the seraph, the flesh and the spirit, was greater than I could bear. It seemed sometimes as if "All his waves had gone over me," and as if there was nothing left for me to do but to die.

"Do you, indeed, doubt the existence of a certain class of souls that cannot satisfy their natures with the common modes of life, in whom a hidden principle drives them, so to speak, to seek better and nobler modes of life, in whom the longing after the infinite predominates, and by whom all other ties must be loosened and sacrificed, if need be, to the growth and development of the soul? Do you, indeed, doubt that there are some in the world who, although alienated from God, would gladly submit to everything of suffering and privation if, thereby, they could be brought into a relationship of oneness with their Heavenly Parent?

"But indeed, sir, there are such men and women, who neither by the wealth, nor the praises, nor the pleasures, nor the honors, nor the splendors and power of the world, can be satisfied; men and women who are bankrupt, finding not the peace of God. And are not such people of you and yours, whether *with* them or not? To die to sin and to live to righteousness, is not that your faith also? It is not necessary to pronounce any shibboleth to become one of you, is it? If I desire to be at one with Christ, so that his grace and love and purity may run through me like a channel, that is enough, is it not? And I believe that just in proportion as we are Christ-like we attain his infallibility of insight and judgment into the characters of men. I have no fears. Therefore, dear sir, I shall go to Oneida, making my proposed visit, trusting everything to the direction of the Higher Powers which have guided my life hitherto. If I (to use your own term) assimilate with you, I shall remain. If not, still do me the justice to believe that wherever I am and whatever I may do I shall not cease to labor and pray that 'His will may be done on earth even as it is in Heaven.'"

CEREBRUM ABDOMINALE.

XXXIV.

We use our liberty to add another to the various definitions of the human animal which philosophers and wits have devised, viz., an animal that *loves stimulants*. Is not this distinctive? The cow is contented with its grass, and the cat with its mouse, and other animals with their natural food as long as they live. The first simple aliment they took after their mother's milk is all they want to the end of their days. They never think of whipping up the motion of their life; its natural, even tenor satisfies them. But man enjoys no such repose. He is forever trying to quicken the beat of his heart. His desires and vital resources do not seem to be balanced, or commensurate, to use a big word.

It is not fashionable to believe in Adam's fall, but this love of stimulants certainly indicates that something has happened to man; his spring has been weakened, or he has fallen out of gear in some way, for he is not related to the universe so harmoniously as the other animals. Perhaps he is born all right, but at the age of maturity not one man in a thousand counts himself in good running order without some sort of stimulant, tobacco or tea or coffee or beer or wine; and at fifty, the very prime of life, not one man in ten thousand.

It is a ruinous, demoralizing course, as everybody knows, and the whole army of health reformers and moral reformers are fighting with this love of stimulants. What headway do they make? Most discouraging headway. Will stirpiculture breed it out? Stirpiculture will doubtless raise the standard of self-control to any desirable degree, but will it breed out of man the desire for something more exhilarating than water; something more ambrosial and transporting than solid bread? After all is done, won't he have a lingering fondness for essences, extracts, fumes, gases, spirits, and such like penetrating etherialities which make a glow in the solar-plexus, and a "humming in the tissues" more conscious and intense than the ordinary nutritive process? We are inclined to assume that the desire for stimulants is a constitutional want. Whether it is a kind of reminiscence of a higher state from which man is fallen, or is a phenomenon of evolution, it is a genuine passion of human nature—a passion of this sense we have been writing about, at the pit of the stomach.

Taking this view the interesting question is, Have we found the right kind of stimulants yet? Among those we have found, some are less hurtful than others. Can we not find one that is entirely healthful and elevating to soul and body? Love of the other sex is sometimes such a stimulant. But it is so only in a certain form or stage—what we may call the incipient courtship stage: and there is but a step from this elevating love to love which is the most unhealthy and degrading of all narcotics. However, the effect of sexual love in its freshness

shows that there is such a thing as a good stimulant.

We think the Bible (and we write these last lines of our series for those who believe in that book) puts us in a way of finding what we want—a stimulant which has all the transporting effect of wine, and at the same time is improving to the general health and character. It is called the *Water of Life* or *Living Water*. For short we may call it *Life-Water*. The Indian's name for brandy is fire-water. Fire-water consumes while it excites, and increases the thirst in gratifying it. But the water of *life* can give us strength to bear its own excitement. It is increase of life that we are all thirsting for; not the galvanizing of the life we already have, which is the most we get from all these essences and ethers, but draughts of new, fresh life. We say of children, and older folks who are exuberantly happy, that they are "full of life." It is this condition we seek in stimulating, by whatever means.

Christ is called the "Prince of Life," and "that Eternal Life which was with the Father." He came that his people might "have life, and that they might have it *more abundantly*." How abundantly we can see in two particular expressions of his; first, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life;" second, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Out of his *breast* or *heart*, according to Robinson; and the same may be inferred from Christ's allusion to an old Scripture as the original of his idea, which could only be Ezekiel's vision of the living waters issuing from the sanctuary of the temple—that sanctuary symbolizing the heart of man. Words cannot convey a better idea of copiousness and exhaustless supply than these similes of Christ—a gushing fountain and flowing rivers—and it is in that unfathomable depth of want, the pit of the stomach, that they break forth.

And we do not have to go to the "other shore," as the saying is, to find these waters. We are told distinctly that Christ spoke of the Holy Spirit which those who believed on him should receive after he was glorified. The disciples received it on the day of Pentecost, and we have a fine exhibition of its stimulating power in the scenes of that day. It was not a solemn time. The company were not lugubrious at all, at all. Lookers-on said they "were full of new wine." They were elevated—almost light-headed—it would appear. Their tongues and their purse-strings were loosened—the sure effect of a happy stimulant. When wine goes round it opens the mouth and the hand; speech is so easy, money so free. All things are common for the time. Such was the effect on the day of Pentecost, only it exceeded in degree. And when it is said they broke bread from house to house, eating their meat with gladness, etc., we have no idea it was after the fashion of the sacrament as the churches have it now. Their gatherings were truly convivial—feasts of fellowship and overflowing good-feeling. Everybody was at home everywhere, and every meal was a festive time. In fact, the impression we get from the Pentecostal phenomena is that of a great "spree." Hans Breitman solves the infinite

"Ash von eternal shpree!"

and if the day of Pentecost gives us any glimpse of the infinite, he made a good hit with all his obfuscation. At any rate, the scene was more like a carousal than a Sunday meeting—the company showed signs of being "mellow" rather than sanctimonious.

A long, long article—a series of articles as long as the one now winding up—might be written on the incompatibility of Community life with the use of the lower kinds of stimulants. Condense society and its tendency is to press them all out. The use of tobacco, for instance, which is quite tolerable in society scattered as it ordinarily is, would spoil a Community home. We live too close. Think of fifty or seventy-five smokers and half as many chewers, all in one family. The house would be redolent with the odor from attic to basement, and contaminated in other ways much more than less populous houses. Think of the affliction to delicate nerves and tidy housewives. Think of the affliction to parents who regard the use of tobacco as bad and yet see their children growing up in the contagion; and so on. Where is the peace? The use of liquors, and even tea and coffee, are attended with almost insuperable difficulties in Community. But we cannot dilate; as we said before, it would take a book to explain the situation. We have reason to believe that the fate of several unsuccessful Communities turned on this question of stimulants. There is no such thing as having the blessings of this new form of society and selfish liberty too.

Our ultimatum is that Communists are *forced* to seek a new kind of stimulant. To realize their highest ideal of social harmony they must forego the lower kinds, and as they are not without the human want at the pit of the stomach, they must find a good kind of "tipple." O most fortunate, most glorious necessity! Let the pressure increase till they really get the new wine of the day of Pentecost. If they have that for their drink—have it "on tap" and keep "mellow" with it all the time—Communism will be a success and all the world will go for it.

THE END.

HYGIENIC HABITS OF LITERARY MEN.

We closed our review of Dr. Holbrook's "Hygiene of the Brain" last week, by promising to call attention in another article to the twenty-eight original letters which the work contains from leading writers and thinkers concerning their physical and intellectual habits. In looking over these letters we have been most impressed with the lack of anything like uniformity in the habits of their authors. Thus, for example, in respect to the matter of sleep, Mr. Frothingham says he has never had more than seven hours' sleep, and "of late years six has been the utmost attainable, and if sound and regular it has been sufficient for my needs. Though early rising was commended, both by precept and example, the injunction to greet the dawn as it tripped over the hill-tops never impressed me. 'Sunrises and such like gauds,' as Charles Lamb says, did not interest me. It seemed to me that early rising was a matter of temperament, and that on such a point the constitution should within reasonable limits be consulted, though I have no question the habit may be cultivated, and in most cases to advantage." But Mr. Bryant, the poet-editor, who lived to a very old age, was an early riser—half-past five in winter, five and half-past four in summer. Gerrit Smith, too, carried out Franklin's maxim, "Early to bed and early to rise." Judge Samuel A. Foot, LL. D., now 88 years old, has accustomed himself through life to six hours' sleep. Others say the more sleep the better.

In respect to eating and drinking there is the same variety of habits. Frothingham eats such food as is provided, be the same animal, vegetable, cereals or fruits; he also uses tea and coffee and wine sparingly, and "no positive ill effect is now or ever has been traceable to either them or the wine;" though if he were to live his life over again he would accustom himself to abstinence from all three. On the other hand, Francis W. Newman was afflicted with painful digestion until he became a vegetarian ten years ago. Gerrit Smith for twenty or thirty years of his life took neither tea nor coffee, and for a year or more ate no meat, and generally ate sparingly of it. "He never touched the castors, and often said he kept his 'child's palate' liking sweets, but disliking condiments." Col. Higginson attributes his uniform good health partly to his disinclination for stimulants and narcotics, such as tea, coffee, wine, spirits and tobacco. Edward Baltzer, once member of the Prussian Assembly, has learned "the injurious effects of tobacco, spirituous liquors and a carnivorous diet, and especially how they impair the system and thereby the mind." Wm. Lloyd Garrison cares little for animal food, has been a teetotaler for half a century, and has always abominated the use of tobacco in every form, but he has generally used tea and coffee, not strong in quality nor copious in quantity. A. Bronson Alcott has mostly confined his diet for half a century to fruit and bread and vegetables—the distilled juices being forbidden, and flesh being considered as unfriendly, if not demoralizing, to the fairest temperaments: "the less of it the better; the more genially the body answers to the mind; the more ideal, spiritual, nor the less practical." William Howitt takes coffee and tea regularly, finds the greatest refreshment in both, and never experienced any deleterious effects from either except in one instance, when he took a cup of tea strong enough for ten men.

In respect to physical exercise, Bryant lifted dumbbells, jumped over a horizontal bar, swung a light chair around his head, and occupied himself for a short time daily with something requiring brisk exercise. William Howitt says his gymnastics have been only those of nature—walking, riding, working in the field and garden, bathing, swimming, etc. Garrison has never been addicted to taking regular exercise, and has had no gymnastic experience. Gerrit Smith indulged in a few gentle gymnastics during his latter years, and for a long period was in the habit of walking two or three miles daily. Col. Higginson indulges his love of athletic exercises. Rev. John Todd found a little work-

shop, near his study, "a wonderful promoter of health." "When you are weary at your writing-table, when the brain reels or muddles, when the thoughts stagnate, jump up and run into your shop, and there on your feet, in a different air, your mind turns at once to the thing in hand."

In short, the only point on which all the "twenty-eight leading thinkers and writers" agree is moderation—freedom from excess in eating and drinking and in labor of mind and body. One rises from a reading of their letters with the conclusion that Prof. J. R. Buchanan, M. D., (one of the twenty-eight) expresses the truth when he succinctly says: "No uniform system of diet can suit various constitutions of opposite organic development, and there are few persons who do not need frequent changes of diet to maintain perfect health." This remark might perhaps be safely generalized and made to cover the whole ground of physical and intellectual habits.

WOMAN'S TOPICS.

In Prague and Leipsic women have been forbidden by the municipal authorities to wear dresses so long as to sweep the streets, on the ground that trailing skirts endanger the public health.

When Judge Ryan of Wisconsin notified Miss Lavinia Goodell, attorney at law, that she could not plead a case in which she had been engaged before the Supreme Court, to which it had been appealed, every lawyer in the county signed a petition to the Legislature praying that a law might be enacted enabling lawyers without distinction of sex to practice in any court of the State; the petition was successful.

The National Citizen and Ballot-Box, the new woman's paper, is publishing in its columns a "History of Woman's Suffrage from 1846 to 1877." From its first chapter we extract the following significant sentence: "Although the first plot of ground in the United States for a public school had been given by a woman in 1700, her sex were still denied the advantage of such schools. . . . The boasted public-school system of Massachusetts, *created for boys only*, opened at last its doors to girls, to secure its share of public money."

Mrs. Belva Lockwood, a Washington lawyer in good standing, was not allowed to plead a case before Judge Magruder of Maryland, the bench and bar both rising against her. The Judge spoke of her ungallantly as a "wandering woman," and relieved himself of such sophomoric sentences as these: "God has set a bound for woman. She was created after and is a part of man. The sexes are like the sun and moon moving in their different orbits. The greatest seas have bounds, and the eternal hills and rocks that are set above them cannot be removed."

The most interesting possessions of Boston are no doubt its girls. There is no little fun made by the society wits and the casual letter writers about the Boston girl, her customary Greek and Latin, her blue spectacles and stockings, and her cheek bones. If any one has taken these jests seriously, let him turn saunterer down Tremont street some fine afternoon and be converted. There is no street in America like Tremont street for the best American types of beauty. Anything voluptuous or flamboyant, or, on the other hand, anything blanced and etiolated, one seldom sees among these girls; but the fine, expressive, meaning, full face, with serious gray eyes, the outlook of a free, thoughtful spirit, and the elegant, light, trim figure, dressed with skilled grace and not to the extremity of fashion—these are common ornaments of that promenade.—*Springfield Republican*.

Miss Lucy A. Osborne, of New Milford, whose scalp, right ear, and part of the right cheek were torn off in September 1874, by machinery in which her hair caught, and who has since been at a New York hospital, is now at home. A new scalp has grown upon her head by the grafting thereon of minute bits of skin. The pieces were contributed from the arms of the hospital surgeons. The total number of pieces used in this operation was 12,000. One of the surgeons contributed from his person 1,202 pieces, and another gave 865. The appearance of the scalp now is similar to that of a healed wound. Of course, there can be no growth of hair thereon. The eyes still present a slightly drawn appearance. The wounds of the cheek and ear have been neatly dressed, the former leaving scarcely a scar. In the first of the grafting process bits of skin the size of nickel pieces were employed, but not with good success, and at the suggestion of an English surgeon much smaller pieces were substituted, and with excellent results. Miss Osborne is now twenty-two years old.—*Woman's Journal*.

The first Woman's Rights Lecturer in the United States, according to the *National Citizen and Ballot-Box*, was Frances Wright, of whom that paper says: "She was a person of extraordinary powers of mind. She was born in Dundee, Scotland, in 1797. When at sixteen years of age she first heard of the existence of a country in which freedom for the people had been proclaimed, she was filled with joy and a determination to visit the American Republic, where the foun-

datations of justice, liberty and equality had been so securely laid. In 1820 she came hither, traveling extensively north and south; she was at that time but twenty-two years of age. Her letters gave Europeans the first true knowledge of America, and secured for her the friendship of LaFayette. Upon her second visit she made this country her home for several years. Her radical ideas on theology, slavery, and the social degeneration of woman, now generally accepted by the best minds of the age, were then denounced by both press and pulpit, and maintained by her at the risk of her life."

ONE THING AND ANOTHER.

We are drinking more beer and less whiskey.

The Russians are constructing their second line of defense around Adrianople.

The French detectives detect. The American detectives do it once in awhile.

It is a solid Democratic South now, facing a solid North with only one soft spot—Indiana.

It was those cyphers on the right side that made the Republican figures count up so high.

Mexico is sending her third installment of \$300,000 to pay the American claimants for damages.

The average of prices for all staple articles is 18.6 per cent. lower than in 1860—the year before the war.

That "National" boss made a surprising start, but there wasn't a remarkable degree of bottom to him.

The pure Cashmere goat does well in the sage-covered mountains of Nevada. Its fleece is long and fine.

Philadelphia decides that the telegraph companies must lay their wires under ground and take down their ugly poles.

General Butler is not going to be Governor of Massachusetts. He thought he would at first, but afterward changed his mind.

I tell you that was a hard money wind that toppled over the Democrat's majorities in all the Northern States last Tuesday week.

There will have to be another Conference to shore up the Berlin Treaty. It is believed that moves to that end are already making.

The Treasury Department has withdrawn its hand from the glove business, and is going to let the unhappy importers look to the courts for redress.

The Bishop of Manchester wants to know whether the young women of fashion have any time to be good, and we can't tell him; but we think they have not.

The opera, "Don Giovanni," Mozart's greatest opera and masterpiece, is now upon the stage in New York. Rufus Choate used to say of it that its performance affected him like "ten thousand forests of birds."

The falling off in national revenues is everywhere the plague of statesmen. Germany has got to tax tobacco, and next year she will have to raise her tariff and lay a duty on breadstuffs and articles of pure necessity, 'tis said.

The Republicans have got to endure a Democratic majority of ten in the Senate for the next two years after March 3d, but they console themselves with the hope of gradually overcoming their antagonists in the House.

India begins to talk about demonetizing silver. That's bad. Silver will become a drug and you will have to drink out of a metal cup. I want a real majolica mug all painted with strange arabesques and the seven ages of the great horned owl.

Talk about the Jewish capacity for wealth. Here is something about the Irish. O'Brien, John W. McKay, James G. Fair, and J. O. Flood, the great Bonanza Kings of California, and A. T. Stewart, all Irishmen—and far up in the scores of millions.

For the fiscal year ending in June, 1878, spirits paid a revenue of \$50,420,503; tobacco, \$44,084,529; fermented liquors, \$9,937,052; banks and bankers, \$3,492,031; stamps and penalties, \$7,155,201; making a total of \$115,089,316, or \$8,367,231 less than for the year 1877.

The latest returns indicate the election of 150 Democrats, 132 Republicans and 11 Greenback men to Congress, thus giving the Democrats 7 majority over all the House. It is probable, however, that their practical majority will be something greater, for some of these Greenbackers are men with Democratic affiliations.

And now it leaks out that at the time of the Berlin treaty Beaconsfield and Andrassy made a compact with each other to relieve Russia of garrison duty in Bulgaria and East Roumelia in May, 1879, whether she wants to be relieved or not. How many more secret treaties there are in the connection any one is free to conjecture.

The British ultimatum demands of the Ameer that the Russian embassy shall withdraw, that he shall enter into no alliance with Russia, and that he shall assume a neutral attitude. The feeling is that the Ameer will come to terms. The hill tribes are likely to go over to the English, and his troops in the Khyber pass are suffering much from disease.

School Superintendent Mann, of San Francisco, magnifies the office of educator. He says: "Until first-class lawyers, physicians, editors and business men feel, at times, that they have made a mistake in life, and would on the whole have been better satisfied had they chosen to be teachers, I do not think it can be said that teachers' salaries are too high."

Ex-Governor D. H. Chamberlain, of South Carolina, writes to the Attorney-General of that State as follows: "If it be true, as it is represented here, that an indictment has been found against me" (for frauds while one of the Land Commissioners in 1870), "I shall voluntarily appear to meet it. I respectfully ask when the State will be ready for trial, and whether any bond for my appearance is desired."

Generals Pope and Sheridan say that they shall have to have one of two things in order to keep their Indians quiet—either more soldiers or more victuals. If you corral the noble red man you must furnish him with cut-feed and especially all you promise him. He is a born gentleman and chevalier on a mustang, and he don't readily tend sheep or tuck his trousers into his boots and raise garden sass.

The remains of the late A. T. Stewart have been stolen from the family vault in Saint-Marks church-yard, New York City. They were to have been taken in a few days to the mausoleum in the costly memorial church which has been building at Garden City, Long Island, in memory of Mr. Stewart. If you are a bloated bondholder and this attempt at extortion succeeds, then guard the bones of your noble ancestors.

If Secretary Sherman withdraws from circulation all greenbacks and bank-notes of less denomination than five dollars, as he has concluded to do, then you will have to fortify your right trousers' pocket with leather and lug around his silver stove-lids. If you don't get a curvature of the spine by leaning to the left it will be because you are an impecunious person and not affected by anything Sherman does.

Professor Wundt, a great German, is said to be at work on the philosophy of the future. It is headachy stuff no doubt and doesn't concern the *cerebrum abdominale*, and I won't have much of it, I think. I should rather have some sprightly emotion of music or piety come tripping out upon my diaphragm, and there perform the "essence of ole Virginny," and then wind up her dance by pirouetting upon her right fantastic toe while she pointed at the red frescoes in me cornice with the other.

M. Leon Say, the French Minister of Finance, proposes to renew the Silver Convention with the Latin nations for six years. The bank of France protests against that measure. It has \$200,000,000 of silver in its vaults, \$60,000,000 of which are foreign coins. If you call banking with that amount of silver on hand light work you are mistaken. You might as well be a wholesale nail-dealer in a big city. It is only 3,200 two-horse loads of metal, that will lose its shine if it touches coal gas or fried eggs.

What is the use in having equal political rights so long as we cannot have equal strength, equal brains and an equal knack in the market? The numeral power of the ballot is apparently with the poor and the many, but the greater power of cash is constantly going over to the few and the able. It is in this situation of affairs that we must look for the causes of all our political corruption and why the poor man's legislator is bought and sold, and why his candidates are peddled off for some other man. Amuse thyself with the ballot; go and stuff wads of votes into a box, but know thy master and flee into the mountains of Hepsidam and gnaw a file.

General Di Cesnola has delivered in New York City the first of a series of four lectures on "Cyprus; its Ancient Arts and History." He looked up that island as the prehistoric meeting place of Semitic and Hellenic influences—a sort of Phœnician workshop for the productions of artistic wares to be sold in Egypt, Assyria—everywhere, in fact, and all more or less fashioned by the Phœnician influence. He said: "I propose in the course of these lectures to show the different influence of Egyptian, Assyrian, Phœnician and early Greek arts, as exhibited in the recent monuments discovered in Cyprus and now in the Metropolitan Museum of Art of New York." Speaking of the great influence of that splendid branch of the Canaanites, the Phœnicians—half artist, half-trader and half pirate—he said further: "When systematic excavations shall be made among the ruins of Tyre and Sidon, and we have more Phœnician remains in our possession, I feel confident that we will cease to burn incense exclusively at the shrine of Greek genius, and will have to re-write the history of ancient art."

The results of the October elections, showing what seemed to be unexpected strength in the National Labor-Greenback movement, filled the Republicans with something like consternation. They were sobered at least. The inherent phariseism and intolerance of that party subsided a little, and, if we judge correctly, its language of contempt became proportionately less and its serious arguments for hard money and for such things as could be accomplished by national legislation became proportionately greater and stronger. Senators like Blaine and Conkling took hold and

worked well for real money. The President and three or four of his Cabinet also bore a hand in disseminating correct views and information respecting the currency. And the party has its reward in a solid Republican North and in a lively hope that it will by and by regain its old ascendancy in the National Government. Concerning the results of the November elections the judicial *Nation*—which generally aims to occupy the easy middle of the political see-saw and escape all the bumps, whichever boy goes up or down, but nevertheless getting a good one once in a while in consequence of leaning a little habitually toward the bad boy—this solemn fellow says: "The old Republican with the prunella gaiters and gold spectacles, whom the Democratic manager used to find it so easy to 'euchre,' has in fact disappeared from the scene. His successor is a person of a very different stamp."

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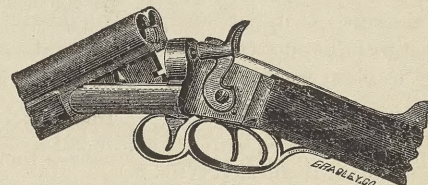
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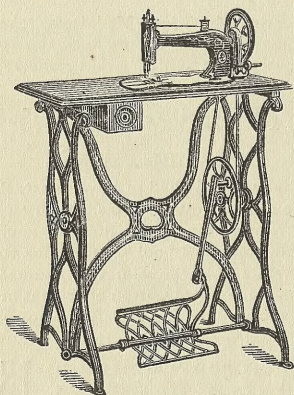
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THE SUN has fairly earned the hatred of rascals, frauds, and humbugs of all sorts and sizes. It hopes to deserve that hatred not less in the year 1879, than in 1878, 1877, or any year gone by. THE SUN will continue to shine on the wicked with unmitigated brightness.

While the lessons of the past should be constantly kept before the people, THE SUN does not propose to make itself in 1879 a magazine of ancient history. It is printed for the men and women of to-day, whose concern is chiefly with the affairs of to-day. It has both the disposition

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The present disjunct condition of parties in this country, and the uncertainty of the future, lend an extraordinary significance to the events of the coming year. The discussions of the press, the debates and acts of Congress, and the movements of the leaders in every section of the Republic will have a direct bearing on the Presidential election of 1880—an event which must be regarded with the most anxious interest by every patriotic American, whatever his political ideas or allegiance. To these elements of interest may be added the probability that the Democrats will control both houses of Congress, the increasing feebleness of the fraudulent Administration, and the spread and strengthening everywhere of a healthy abhorrence of fraud in any form. To present with accuracy and clearness the exact situation in each of its varying phases, and to expound, according to its well-known methods, the principles that should guide us through the labyrinth, will be an important part of THE SUN's work for 1879.

We have the means of making THE SUN, as a political, a literary and a general newspaper, more entertaining and more useful than ever before; and we mean to apply them freely.

Our rates of subscription remain unchanged. For the DAILY SUN, a four-page sheet of twenty-eight columns, the price by mail, postpaid, is 55 cents a month, or \$6.50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents a month, or \$7.70 a year, postage paid.

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Announcements for 1878-9.

Among the attractions for the coming year are the following:

"HAWORTH'S," a serial novel, by Mrs. Frances Hodgson Burnett, author of "That Lass o' Lowrie's." The scene of Mrs. Burnett's new novel is laid in Lancashire; the hero is a young inventor of American birth. "Haworth's" is the longest story Mrs. Burnett has yet written. It will run through twelve numbers of the Monthly, beginning with November, 1878, and will be profusely illustrated.

"FALCONBERG," a serial novel, by H. H. Boyesen, author of "Gunnar," "The Man who Lost his Name," &c. In this romance, the author graphically describes the peculiarities of Norse immigrant life in a Western settlement.

A STORY OF NEW ORLEANS, by George W. Cable, to be begun on the conclusion of "Falconberg." This story will exhibit the state of society in Creole Louisiana about the years 1803-4-5, the time of the Cession, and a period bearing a remarkable likeness to the present Reconstruction period.

PORTRAITS OF AMERICAN POETS. This series (begun in August with the portrait of Bryant) will be continued, that of Longfellow appearing in November. These portraits are drawn from life by Wyatt Eaton and engraved by T. Cole. They will be printed separately on tinted paper, as frontispieces of four different numbers. Illustrated sketches of the lives of the poets will accompany these portraits.

STUDIES IN THE SIERRAS.—A series of papers (mostly illustrated) by John Muir, the California naturalist. The most graphic and picturesque, and, at the same time, exact and trustworthy studies of "The California Alps" that have yet been made. The series will sketch the California Passes, Lakes, Wind Storms and Forests.

A NEW VIEW OF BRAZIL. Mr. Herbert H. Smith, of Cornell University, a companion of the late Prof. Hart, is now in Brazil, with Mr. J. Wells Champney (the artist who accompanied Mr. Edward King in his tour through "The Great South"), preparing for SCRIBNER a series of papers on the present condition—the cities, rivers, and resources of the great empire of South America.

THE "JOHNNY REB" PAPERS, by an "ex-Confederate" soldier, will be among the raciest contributions to SCRIBNER during the coming year. They are written and illustrated by Mr. Allen C. Redwood, of Baltimore. The first of the series, "Johnny Reb at Play," appears in the November number.

THE LEADING EUROPEAN UNIVERSITIES. We are now having prepared for SCRIBNER, articles on the leading Universities of Europe. They will be written by an American College Professor, Mr. H. H. Boyesen, of Cornell (author of "Falconberg," &c.), and will include sketches of the leading men in each of the most important Universities of Great Britain and the Continent.

Among the additional series of papers to appear may be mentioned those on **How Shall we Spell** (two papers by Prof. Lounsbury), **The New South, Lawn-Planting for Small Places** (by Samuel Parsons, of Flushing), **Canada of To-day, American Art and Artists, American Archaeology, Modern Inventors**; also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c., &c.

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